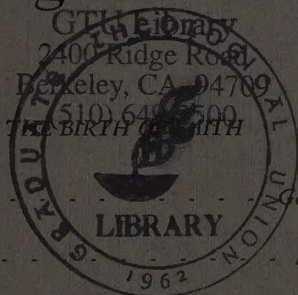


Spring Issue, 1948

# The Oberlin Theological Review



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# OBERLIN THEOLOGICAL REVIEW

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Volume V

Spring 1948

Number 1

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## Editor's Page

Building a faith for a diseased generation whose moral and religious foundations have been shaken is a painstaking toil comparable to that departmentalized task of the research scientists which requires much training, perseverance, and intelligence to solve the simplest of nature's secrets. Labors in the religious field have, as well, been subdivided until individual efforts result in but small contributions to a great discovery. Each bit of truth is as important to the social cure as the finding of the error which Sir Isaac Newton sought for twenty years in order to correct his theory. Achievements in the religious realm will come no more quickly for it is as surely a quest for elusive, obscure truth as Dr. Koch's years of watching the habits of tsetse fly in the fever infested jungle of equatorial Africa to find out the "why" of sleeping sickness. It will be no easier than the sacrifice of lives in the development of the X-ray, as we of the Judeo-Christian heritage can see by turning to the cold trail across the centuries that is marked by martyrdom. But to each who discovers some segment of this truth which contributes to the solution in his life or world comes the exuberance of a scientific discovery. And suddenly the diligence and perseverance will seem only prerequisite to the finding, not the actual structure; like Pasteur, one of the world's greatest experimental geniuses, who out of the severe discipline of the French schools yet made discoveries by accident. Truly, that is revelation, not built, though sought and prepared for. This is the birth of faith, the piecing together of little fragments of truth from all areas of seeking and living, whether upon the dark continent or in the maze of modern civilization.

GEORGE A. PARSONS, *Editor*

## Birth of Hope

A man with a small goatee and a great sense of propriety spoke to an interested audience in Fairchild chapel recently. His words were easily understood and were interpreted as being trustworthy and balanced. This man, Dr. Otto F. C. Dibelius of Berlin, first prelate from the Russian-occupied zone in Germany to visit this country, is a bishop of the German Evangelical Church. He was concerned in the main with the problems of food, fuel, and re-education in morals and religion. In conjunction with these items three solutions were offered for the problem of Germany. (1) "If 20 or 30 million Germans were allowed to emigrate — and I don't think any country in the world would allow such an immigration — the people remaining in Germany would have a chance to live off the production of German land." (2) "Or if German industry were allowed to develop to a higher degree than ever before, then like the British, it could pay in exports for the imported necessities of living." (3) "The only other possibility is to let about 30,000,000 Germans die so that the rest of the German population can survive on food production in the homeland." The latter is what is generally happening.

Bishop Dibelius, having experienced imprisonment for his convictions during World War II, pointed out that the church "is not sitting in its chair, waiting for people in other countries to send us food packets." He emphasized that the church had placed bread boxes into which people put small amounts of food to be given to the starving and sick. He concluded his remarks by saying that the Christian people of Germany were finding a new meaning of faith in their predicament.

PAUL UHLINGER



SUZANNE DE DIETRICH



# Suzanne de Dietrich

By Walter M. Horton

The dead spot in the middle of Europe's hurricane of misery is the Swiss paradise, Geneva, the nerve center of the World Council of Churches. Many who come to this island of peace and plenty from neighboring countries are described as refugees from hell, by Dr. W. M. Horton. After working with the study department of the Council this past summer, he noted, in an address to the seminary body, that the distress of Europe is deep. Such suffering from lack of food, clothing, and shelter calls for American contribution. There abides hope in the many sided departments of the council. This disease of the world cannot be healed by anything short of regarding the religious and moral foundations of society for some have collapsed, others may collapse.

EDITOR

At the Chateau de Bossey, near Geneva, where Ecumenical Institute holds its courses and conferences, the best-known figure is Suzanne de Dietrich. She is in charge of the Bible Study which forms the cornerstone of all the work there; and this past year — in the absence of the Director, Hendrik Kraemer, who could not get free from his duties at the University of Leyden until this fall — she was in general charge of the whole study program.

It is remarkable that she was able to do this. Always a bit lame, she now finds locomotion quite slow and difficult, even with two canes; and when presiding over an outdoor session under the trees must have her aching feet propped up on a stool or chair to rest them for the next short trip. But if her body is slow, her mind is nimble and her tongue is quick. Her contributions to group discussion are penetrating and stimulating, cutting straight through to the main issue. When her high voice raises a query, things suddenly look different. With that same high voice she greets her friends gaily and transacts business swiftly at a range of ten yards or so, not waiting for her slow plodding feet to bring her nearer.

Her study is conveniently located on the ground floor of the Chateau. A door opening out on the gravel path and green lawn, with the lake and mountains beyond in the distance, is right by her desk. To this door, which is usually open in summer time, people are continually coming, with the assurance that Suzanne will be there at her desk and that she will take their questions seriously. Most of the business of the Institute is transacted in this study right after lunch, when all those concerned in the next day's pro-

gram come in for a cup of coffee, and talk things out while the cups are filled and refilled.

Sometimes the talk is in one language; more often in two or three. Suzanne is almost equally fluent in French, German and English — to say nothing of Spanish she used on her trip to Latin America. This is a great help when it comes to chairing international conferences, and drawing up their findings in several languages. Sometimes she will switch from one language to another unintentionally. Deflected by one word of German in a French or English sentence, she will go on in German without noticing what she is doing, until a general laugh goes up and some one tells her what language she was *intending* to speak. Like all Alsatians, Mlle. de Dietrich got a good start in languages by being brought up bilingual. She comes, by the way, from the same Dietrich family which exercised feudal domain over the Ban de la Roche when John Frederick Oberlin was pastor there. The name and the principles of Oberlin are part of her most cherished traditions.

She is best known, of course, as a student and teacher of the Bible. She makes the Bible speak to the condition of all who listen to her, because it has first spoken to her condition. I have a personal letter from her, written in the dark days just after the fall of France, in which she told me how the 13th chapter of Revelation had come alive for her, and sustained her faith and courage in those days. Other spots in the Bible are continually coming alive for her, as she reads, meditates and interprets; so when she tilts her head back, closes her eyes and tells you that she sees in those passages, she makes you see it, too. I do not mean to suggest that she is an unsystematic mystic, picking out spot passages by intuition. On the contrary, she studies the whole Bible methodically, following key ideas like *Kingship, people of God, priesthood and sacrifice* through the Old and New Testaments, seeking to build up a Biblical Theology that will have a sound historical basis as well as a convincing contemporary relevance. She confesses to having learned much from Wilhelm Vischer of Basel, whose theory of the unity of the two Testaments is reflected in her striking Bible summary called *God's Design (Le Dessein de Dieu)*. However in her actual teaching she does not press Vischer's theories, nor her own; she lets the great sequences of thought in the Bible make their own impression on the minds of the students. Thus she contributes to the world-wide spread of the *Biblical Renewal (Le Renouveau Biblique)* of which she has written a fascinating and well-documented description. I hope that both these books of hers may be translated into English soon.

WALTER M. HORTON

# *Belief in Modern Judaism*

By **Tunnie Martin, Jr.**

In the recent lectures on "Trends of Contemporaneous Judaism" Rabbi Barnett R. Brickner from Cleveland's Euclid Avenue Temple, pointed out that any person in this modern era of Freedom who can connect himself with Jewish culture has the right to consider himself a Jew. Because of this freedom of the Jew he can define his own terms of relationship to Jewry, whether in religion or free thinking. Modern Jewry is more than a cult or church but it is a people with a Church and a Culture.

At the center of all religious Jewish thinking, whether it be Orthodoxy, Reform or Conservative, there is no belief in original sin. The Jew, says Rabbi Brickner, is saved not by Divine Grace but by his works. He must work to save himself because there is no intermediary between him and God.

However, it was stated that the idea of the Messiah is still maintained and that "when the beaker in heaven overflows with Jewish tears of repentance for the exile, "the people will be ready for this figure, which will come as a redeemer of the Jews and Gentiles."

The modern Orthodox Jew still holds to the code of 613 laws which determine all matters pertaining to the life and practice of the Jews such as food, clothing, marriage, education and divorce. The modern Conservatives have not given up Jewish law entirely but have become lax on those pertaining to food and have added the organ and the mixed choir to the service of worship, says Rabbi Brickner.

The Reform element of Judaism, which has had its real development in America under Rabbi Isaac Wise, believes that Judaism must adopt to the modern life. Thus, says Rabbi Brickner, it has abolished the Jewish laws and necessity for puritanical Sabbath observance and has taken Sunday as the day of worship. The Bible is not considered as revealed but as inspirational, ethical and prophetic. The Reformed Jew does not consider himself as the chosen of God but rather as one who chooses God. He believes that the dispersion was an act of Divine providence enabling the Jew to carry the Gospel to mankind.

TUNNIE MARTIN, JR.

# The Minister and The Old Testament

By Joseph L. Mihelic

Judging by the number of sermons preached on the Old Testament themes, the Old Testament is for all practical purposes a closed book for most clergy. This includes both the Protestant and the Roman Catholic spiritual leaders. If a comprehensive survey on the factual knowledge of the Old Testament were to be taken, that is, if such a survey were possible, the Protestant clergy might have a slight edge on their Roman Catholic brethren of the cloth. In any event, however, the result would be, to say the least, very discouraging. It is true that I have no factual statistics to back up this claim. Yet my conversations with ministers and their own dismissal of their ignorance of the Old Testament, and the scanning of such contemporary homiletical periodicals as *The Pulpit* and *The Pulpit Digest*, lead me to the conclusion that the knowledge of the Old Testament among the Protestant clergy is not very impressive. This is especially true with the segment of clergy that wraps itself in the cloak of liberalism. But lest the conservative and the fundamentalist brethren exult with pride, let me hasten to add that their knowledge of the Old Testament is hardly more impressive than that of the former. It is true that *some* of the latter group may be able to quote from memory a few isolated passages from the Pentateuch, the Psalms and some of the prophets, but apart from these, the over-all knowledge and understanding of this richest part of our Scriptures is negligible.

One may be able to excuse the Roman Catholic clergy their ignorance of the Scriptures. After all, they do not emphasize that the Scriptures are the sole authority for their faith and conduct. But one cannot under any condition wink at this ignorance of the Protestant clergy. From the very inception of the Reformation, Protestantism has based its faith upon the authority of the Scriptures, and emphatically stated that "the Holy Scriptures of the Old and New Testament are the Word of God, the only rule of faith and obedience." Therefore, if they believe sincerely in this claim, it is sheer hypocrisy if they do not validate it with actual performance and knowledge. In fact, it is not at all unusual to come across laymen who are better grounded in the Scriptures than their ministers.

Perhaps one of the basic causes for the present spiritual shallowness of contemporary Protestantism is to be found in this lack of knowledge of the

Scriptures on the part of its spiritual leaders. Being ignorant themselves, they are not able to communicate the spiritual truth to their congregations. Even a hasty perusal of any issue of *The Pulpit* will disclose that most, if not all, of the sermons preached today are topical. Biblical text, if used at all, is employed only as a convenient springboard to launch into the deep of some contemporary issue which has already been treated in some contemporary secular periodical with a far better expertness by those who are trained in politics, economics, and sociology. Moreover, as one examines the activities of various Protestant churches, courses on the Bible are wholly absent from their calendars. With Sunday Schools suffering from a severe case of anemia, with sermons a hodgepodge of immature ideas on the contemporary issues, and with no Bible courses offered for the laity, is it any wonder that Protestantism has lost its dynamic power and is fast becoming a secular society meeting weekly in spired lodges known as churches? Furthermore, judging by the activities which a local church carries on, it appears that its main function is the promotion of various financial schemes to raise the local and benevolent budget of the church, while the spiritual welfare and instruction of its members, which should be primary, is for the most part ignored. Again, is it any wonder that Protestant churches are dying and that their services are so poorly attended? For unless an institution can justify its existence, it has no right to claim the support of the public for its enterprise. The poor attendance at the worship services is the public's criticism of its spiritual leaders, "You are not doing the job!" The church is not a social club, nor a restaurant, nor a forum club where a minister may expound his ideas on politics, economics and various social theories which the public can read for itself in the secular papers and magazines. But the business of the ministry is to preach, expound and teach the Word of God as revealed in the Scriptures, both the Old and the New Testament. This is the primary function of the Christian ministry, and to do this effectively, it must have a thorough knowledge of the Scriptures.

Now, the knowledge of the Scriptures includes more than just a glib quotation of isolated Old and New Testament passages. The Bible is not a book of familiar quotations, but rather a book that literally throbs with life, that, except for the names of its characters and places, is as modern and contemporary as the life on Main Street. Therefore, the knowledge of the Scriptures means not only a thorough familiarity with its content, but also a knowledge of its historical background, its social milieu, its religious thought and the relatedness of its various parts to the whole. It is my conviction that the New Testament cannot be understood apart from the Old Testament. The New Testament thought and teachings can be comprehended correctly only if they are seen and understood against its Old Testa-

ment background. It is not enough to have a passing acquaintance with Patriarchal stories, the story of Exodus, a few passages from the Prophets and the Psalms. The whole panorama of the life, thought and action of the Hebrew people is necessary for the full grasp of the teachings of the New Testament. Let me cite one or two examples:

There are over one hundred direct quotations or references to the Old Testament in the gospel according to Matthew. The rest of the New Testament is equally saturated with Old Testament references. These references cover nearly every book of the Old Testament. Now the passages in which these quotations or allusions occur are simply incomprehensible, unless they are seen in the context from which they have been taken. Or take for another example, the Epistle to the Hebrews. Its content is steeped in Old Testament allusions, and its terminology is such that unless the reader is acquainted with the book of Leviticus and its sacrificial system, the meaning of the Epistle is lost. Even though it is translated into English, it might as well never have been translated, because it cannot be understood apart from the Old Testament. Other examples, such as the idea of Messiah, the Atonement, the Law, etc., all of which are mentioned in the New Testament, derive their primary meaning from their Old Testament setting, and can be comprehended in their New Testament usage only when they are seen against their original background.

In the beginning of this article mention has been made about the dearth of Old Testament themes in contemporary preaching, and the wholesale disregard of the Old Testament. Yet, repeatedly I have heard ministers complain that they do not know what to preach to their congregations. From their complaint one gathers that they have exhausted the wisdom of the world, and that they are sick and tired of going over the same homiletical road again. Yet right at their elbows they have a veritable "Acre of Diamonds" of homiletical material. Of course I mean the Old Testament. With little digging the Old Testament will disclose not only innumerable themes and texts, but also countless gems of illustrations from actual life, illustrations that will keep spell-bound any congregation, and send them home inspired by some of the most profound spiritual thoughts that have ever issued from the human mind. And they, the preachers, will no longer need to worry whence their next sermon will come, for the study of the Old Testament will not only give them a limitless source, but a freshness that will invigorate their own spiritual life as well as that of their parishioners.

But preaching on Biblical themes is not enough. Course on the various books of the Bible should be offered, and in the presentation of these courses every available means should be utilized. In reaching these courses, the preference should be given to the Old Testament, beginning with the Pen-

tateuch, the Prophets and the Writings, and they slowly working into the New Testament. Moreover, let the teachings deal with the minimum of critical material. The average person is neither interested nor familiar with the multitude of critical theories. But what they do want is a knowledge of the Bible, and the understanding of its spiritual truth, and the minister should be willing to satisfy this desire. In doing this, he will not only increase his own knowledge of the Scriptures, but also enrich his spiritual life. There is no better way to learn a subject than by teaching it.

Dr. Joseph L. Mihelic is the Professor of Old Testament in the seminary of Dubuque University, Dubuque, Iowa. Dr. Mihelic received his A.B. at Dubuque University in 1932, his B.D. at Oberlin Graduate School of Theology in 1938 and his Ph.D. at the University of Chicago in 1941. He has occupied pulpits in Elyria, Ohio and Iowa and has written several articles for theological periodicals.

# Negro Colleges and Religion

## Religion In Higher Education Among Negroes

Dr. R. I. McKinney was one of the popular speakers on the Oberlin Campus this school year. He presented a series of inspirational lectures which brought our attention to his book, "Religion in Higher Education Among Negroes." Published by Yale University Press, 1945.

The problem which this book treats, says this President of Storer College, Dr. Richard T. McKinney, "lies in the area of higher education among a specific sociological group, the Negro people. It also lies within the area of the larger problem independent of racial considerations, of the place of religion in higher education." The purpose of the study was "to determine the present status of the religious policies and programs in the colleges for Negroes and examine the significance of these for the Negro student in view of the social setting of the education of the minority group." Among the administrators and faculties of College there is an increasing interest in the function of religion in the realization of their objectives. As evidence for this interest Dr. McKinney points to the conference which was sponsored by the fellowship of Religious Workers in Colleges for Negroes.

In his chapter on "Religion and the Rise of Higher Education" which is quite historical, McKinney points out that the records show that prior to 1865 the "relation of religion to education was dynamic and functional." The founders were in no small way motivated by religious ideals. In the latter part of the chapter statistics are brought in to illustrate the present situation of higher education among Negroes. These reflect the progress made in the 108 Negro institutions since 1865. This has been great, however he says, "relatively few of the Negro Colleges have become sufficiently standardized to receive the highest accreditation of their regional accrediting agency."

In the chapter on the relation of religion to the social setting and the objectives of higher education among Negroes, attention is focused upon the particular social and psychological problems which tend to determine the personality development of these students. The point is made that education must not only be for life's needs but, because of the caste positions of the Negro, he must be trained for specific racial needs reenforced by a spiritual dynamic that will give meaning to the educational process.

Dr. McKinney points out that the survey among the administrators and faculty members showed a general agreement "that the function of religion

in higher education is unique and that it should be one of the objectives of the college to provide as wholesome a religious environment and program as is commensurate with the demands of practicality." Much of the religious emphasis center around the religious chapel programs which are compulsory or voluntary or both.

The students in most cases expressed an interest in religious courses and chapel programs at their colleges. However it was pointed out that competent student leadership in religious activities, when compared to that of non-religious organizations as Greek-letter societies on the same campus show "a need of a dynamic, motivating ideal that will generate magnetic influence and command the attention of college youth."

Dr. McKinney concludes this very interesting and informative work with a chapter given over to findings and recommendations. Two of the findings which seem to stand out are: that in almost every college there was found some type of administrative provision for religious expression on the part of the students, though not as much as would seem desirable in view of the total social setting and ultimate objectives of higher education among Negroes; and that there was found some considerable participation of Negro students in interracial conferences which was felt to be one of "the most important ways in which to acquire the mutual understanding requisite for transcending many of the difficulties of caste. Finally, the recommendation is made that the religious educational program be so designed as to inculcate the highest spirited ideals in the totality of the experiences by and through which the college influences its constituents.

TUNNIE MARTIN, JR.

# Why Conscience Is Relevant

By Edmund B. Keller

These are troublesome and turbulent days we are living in. The problems which face us in every walk of life are having a terrific effect on society. More and more our attention is being called to inner resources and mental health. It is high time that the people consider and apply the vital, fundamental, and practical aspects of conscience in all life-situations.

Here our primary interest will be the relation of conscience to religion and mental health. We will omit such discussions as conscience on the stage, in the newspapers, in politics, and in the arts. Some consideration of the development of terminology, morals and ethics may be unavoidable.

The word "conscience" in English is derived from the Latin "conscientia," which, in turn, is a literal translation of the Greek "syneidesis," and which in German is rendered "Gewissen." The etymological meaning of conscience is suggestive. The Modern Eclectic Dictionary defines it thus: "... as the etymology indicates, it signifies 'knowledge along with'—but whether with a thing or a person or being, it is difficult to determine." Sometimes "con-sciens" is defined as knowing something altogether,—as a whole.

The study of the origin and nature of conscience is an intricate discussion with a long history. We can only investigate this briefly, yet indicate some significant features. Many of the ancients seemed to think of conscience as a special instinct, faculty or being within the soul. Greek philosophy in the ethics of Plato and Aristotle was largely taken up with the highest good in the objective sense. Originally conscience meant simple consciousness without ethical attachments. In Neo-Platonism it began to take on ethico-religious significance. Later the philosophers stressed the subjective, as in the systems of the Roman Empire, when the problem of the source of moral obligation became paramount. The Stoics found the rule in reason and the Epicureans in sense. Cannon G. H. Box<sup>1</sup> quotes Lightfoot to the effect that the Stoics likely coined the word "conscientia" or made it popular in early Christian circles.

The Old Testament does not use the word conscience, but has the comprehensive word "heart," which seems to imply a combination of affection, reason, and conscience. Strangely enough, the Gospels never use the word either. With the beginning of the apostolic teaching and the influx of

Greek thought the nomenclature included the word conscience. It is used by the apostles 32 times in the New Testament in such phrases as "a conscience void of offense," and do so and so "for conscience sake."

The early Christian Ages and Medieval Scholasticism threw little light on the matter. The latter made a distinction between *synderesis* (permanent inborn disposition which enables the mind to think in general rules of conduct) and conscience (a practical reason endowed with special principles). The Renaissance began a new era. The Reformation was a liberating movement, and the discussion of conscience was taken up. The emphasis was on an inner, primeval faculty, the voice of God, a divinely implanted conviction of right and wrong.

Next we turn to more modern times and some views that are held particularly in Western civilization. The intuitionist holds that conscience is underived,—an innate endowment. There are perceptual intuitionists who regard it as a direct capacity; others have emphasized its emotional side with reference to approval or disapproval. The dogmatic intuitionist says it is a direct authoritative guide in morals.

The evolutionist stresses the idea that external conditions give rise to conscience in social experience and changing laws. The consciousness of custom or mores develops a sense of duty. The person later develops a conflict between particular inclinations and obedience to the customary.

Empirical thinkers describe conscience as the inference of past experience as guidance for the future. Its sanctions are relative to specific experiences and situations. Its authority is subject to revision and recall.

Modern philosophers vary on their description of conscience all the way from objective facts to subjective, innate certainty. There appears to be an increasing trend toward substituting for the self-conscious autonomy of the subject the cultural development of society. The Dictionary of Philosophy describes conscience as "any emotionally toned experience in which a tendency to act is inhibited by a recognition socially conditioned, that suffering evil consequence is likely to result from acting or the impulse to act."

In somewhat the same vein the sociological naturalist maintains that conscience is produced by pressure of society upon the individual. It becomes in reality folkways, acquired in the learning process.

Psychologists vary in their description of conscience. Yet there is general agreement on the idea that all mental powers and faculties which may later be developed in varying degrees and direction are embryonically present in the infant. We cannot impart fundamental intellectual powers, nor can we impart the fundamental essence of conscience.

To which of these — emotion, intellect, will — can we assign the conscience? Let us take a look at their relationship one to another. The intellect is the mental instrument by means of which we learn to know the value of law and order, but it does not supply the inward urge to obey. This is the function of the emotions through which the soul operates. Thus when conscience is acted upon by the knowledge of the mind, it in turn, acts upon the will; therefore it must lie between the two and must essentially be a matter of feeling and emotion. What the intellect has recognized should be done is pressed upon the will to carry out. And it is this feeling that we call conscience. Strictly speaking, conscience is the emotional reaction to a moral duty which the mind has recognized. Let there be a possibility of choice and conscience appears on the scene.

It is suggested by Abraham Myerson that conscience "represents the power of the permanent purposes and ideals of the individuals, and it wars on the less permanent desires and impulses, because there is in memory the uneasiness and anxiety that resulted from indulgence and the pain of the feeling of inferiority that results when one is hiding secret weakness or undergoing reproof or punishment."<sup>2</sup>

As to the consideration of a good or bad conscience Dr. O. Hallesby urges that the terms are misleading "inasmuch as it is not our conscience which is good or bad, but the judgment which it expresses. To be even more exact, it is not the judgment either which is good or bad. My conscience is really good whether it expresses approval or indicates 'stormy' or 'fair'. As a matter of fact, we would have to say that the barometer was a poor one if it always registered 'fair'."<sup>3</sup>

Conscience lives and acts pretty much on the basis of what it has learned and not on the basis of whether it is good or bad. Yet, if we are to follow our conscience as our guide, it must itself be properly guided. We have discovered opposing consciences on every side of every question, and opponents find themselves equally spurred by conscience into action and are equally convinced of righteousness.

Then, too, our conscience must be regulated. Conscience is like a watch — it may look right, and you may go by it on the assumption that it is right, and find that you have missed your train because it was all wrong, after all. The watch must be set by the sure time, and regulated from time to time as comparison with the chronometer shows it needs.

We do not imply that everything about conscience is founded on formal education or training, but it certainly is true that the best training for mental health is sound education.

On the matter of guilt some people would have us believe that the world of moral values is unreal and that the sense of guilt is a morbid fear. This position is not supported by people who take the subject more seriously. We find such writers as Rollo May and Joshua Liebman taking issue with those who would like to do away with guilt feelings. In other words, a healthy shame and humility can lead to a spontaneous correction of faults in order to better personal and social life, without the use of force. There is a link between conscience and the feeling of guilt which Joshua Liebman would have us note when he says, "Man's capacity to feel guilt when he fails to live up to the moral code demonstrates that he is a creature of conscience and spirit."<sup>4</sup>

One more question should be raised on the treatment of conscience. How are we to deal with the "conscientia consequens?" At a number of points along the way we have noticed the primary function of conscience. It urges man to comply in his conduct with those moral laws which he himself recognizes as binding upon him. To act against conscience tends to weaken its influence and to destroy moral character and mental health. From the viewpoint of education a conscience must be relied upon in order that it may grow. After a man has acted, either obeying or disobeying this inward monitor, there are certain after-effects which take place and are registered in his conscience. They may be pleasant or unpleasant.

Before we pass on to another phase of our discussion we may list some of the primary disfigurements of conscience in these words—out of balance, circumscribed, repressive, defective, callous, guilty, and mixed. Strictly speaking, however, it must be admitted that in these words, as in the case of the so-called erring conscience the error really lies in man's cognition and knowledge. Conscience never errs in its single function to urge men to do what they believe to be right.

Besides those values of conscience thus far related there are three more to be listed here. Conscience is valuable as a teacher on account of our ignorance. Conscience is valuable as a driver in view of our rebelliousness. Conscience is valuable as a sentinel because of our forgetfulness.

Religion and mental health are more closely related than we commonly suppose. It will be in this area that our subject ought to prove most fruitful particularly from the pastoral angle. Conscience is related to mental or personality health and this fact needs to be faced if the solutions are to take on a curative aspect in dealing with individuals. It is observed by a contemporary counselor that "... conscience is something more than a residue of one's parents' teachings, more than an expression of social solidarity; it reaches far back into the mysterious source of our being ... It now becomes

clear why the neurotic individual can never be healthy as long as he blames his childhood training for his trouble; for he is to some extent that childhood training, and in fighting it he is fighting himself. And likewise the individual who is constantly at war with society can never attain personality health, for he is struggling against certain forces in the collective unconscious of his own mind."<sup>5</sup> Interestingly enough this is a new and revealing study in the modern age. The word which has been coined to explain many of these original conflicts is "psychosomatic" which in the Greek "psyche" and "soma" mean spirit and body. The emphasis is new but the truth is very old; namely, that body, mind, and spirit are one entity and do not exist in separate boxed compartments.

Conscience may be predominantly positive or negative. The latter is one factor in unhappiness and frustration, whereas the positive conscience leads to the resolution of the problem in a creative manner. The negative conscience works against the impulses, forbidding their expression. As such it weakens the ego in its struggle for wholeness and, therefore, works against integration and growth. The positive conscience is the outgrowth of love relationships, becomes identified with the needs of others and finds its conflict with prevailing standards when those standards deny the basic needs of personality. The negative conscience in psychoanalytic theory is known as the "superego." John G. McKenzie calls it the "infantile conscience." We are not to understand that the prohibitive conscience disappears completely. It has an adult function in such things as restraint, wrongdoing, and the like.

Not a few of the personal conflicts are due to sex. A clearer understanding of natural impulses and their treatment would be of great help to many people. The positive reflections on sex will be of help to all who have been misinformed in the matter.

If conscience needs to be trained, it needs even more to be healed. There is a link between prayer and conscience that can be found in religious faith. Dr. Buttrick discusses this connection in his book on "Prayer." "No man could long look on Christ in prayer without growing a new conscience about widespread poverty, war, or our individual worthiness."<sup>6</sup> He gives attention to other factors such as confession and forgiveness, which are certainly in the picture. In "Modern Man in Search of a Soul" Dr. Jung has said, "... we are all in some way or other kept asunder by our secrets and instead of seeking through confession to bridge the abyss that separates us one from another we choose the easy by-way of deceptive opinion and illusion."<sup>7</sup> To which an individual of religious faith would add that something of the same nature keeps us from God and forgiveness. People in Bible times even as now see "that they have not merely made polite mistakes or wandered into

some other accidental aberration that is to be perfumed by psychological terms, but that they have sinned."<sup>8</sup> Religion comes along and says that repentance and forgiveness can change man's conscience for the better things of life. What may at times appear to be sin prompted by the will and emotions according to the youthful science of endocrinology may be certain nervous symptoms as well as certain disturbances of character which may be due to glandular disease. Yet this does not imply that sin is unreal in most of the people. Actually a healthy sense of shame and humility at our weaknesses deepens and strengthens our relationship to God. Religion makes its greatest contribution to conscience and is more potent when it supports one impulse against another than when it sets itself against the total force of the desires within the person.

It hardly needs to be stressed that all of the mental hospitals have their sufferers for consciences' sake, paranoid personalities whose egos have expanded to infallibility and whose personalities are correspondingly developed. There can be no doubt in our minds about the effect of religion upon mental health when the former is properly implicated. As we have observed in other places that there is not merely the harmonizing or conflicting of custom which is involved. Every man has the personal problem that goes much deeper — harmony or disharmony between the course of action and the physical, mental, emotional, and spiritual make-up of the person. It is unfortunate that some of our educators are not aware of the better qualities which the Christian religion has to offer and are seeking mental poise and health for the human body elsewhere. The whole field which has to do with conscience needs to be cultivated with the view of putting this vital, fundamental, and practical monitor in the proper relation to all of life.

In an imperfect social order, and especially in times of rapid change, conflicts of obligations, of loyalties, of conscience are likely to present themselves in greater number than when things are moving along more smoothly in the political and social and religious and personal life. This is the kind of world many of us are living in — little wonder that the disturbances are more keen and provoking. And yet, there is no "psychosomatic medicine" which will change the situation for us according to some of the latest writers. But from what they infer by the use of such words as "love," "understanding," "security," "approval," "comfort," and "happiness" there can be no question that "good" religion can and does make them available and useful. If we could only see and learn how much of our life is governed by or guided by conscience we would take our business of education and religion more to heart and mind.

The Christian religion as it is related to conscience and mental health provides a sense of inner serenity in a world that outwardly is in turmoil and

upheaval. It enables a man to identify himself with a cause which is socially useful and expresses good will. Furthermore it gives self-respect and a feeling of assurance. In it we have a faith that there is available a power for living which is greater than our own. Through worship there comes inspiration, encouragement, friendship, cheer, and repentance with forgiveness. The Christian religion does not say to the "patient" that he should find his own way out of his predicament. It says you ought to have faith in yourself and in life as being meaningful and purposeful. The right relationship toward God, oneself, and one's neighbor was basic in the mind and teachings of Jesus. We may also recognize that there may be times when compromise is reasonable and to be desired. Not compromise in the sense of yielding to the baser sort of life, but compromise in the particular training and conviction that conscience has in given problem or conflict. This calls for some adaption and flexibility to be sure, but it does not imply lack of good sense or positive conscience.

Yes, these are troublesome and turbulent days we are living in. But they are great and glorious days, too. We know that mental health and conscience in religion can make these days that they should be for all of us. This is our task — conscience is waiting to be used as the uranium element in an atomic age to explode the false securities and attract the finer qualities of life from the past, the present, and provide an adequate personality and character equal to modern civilization and culture, and the future.

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## Dean's Page

I was ordained in May 1908. That is now forty years ago. Though for me there is nothing special about the number "forty" it is a good round number and, when applied to years, it does provide an occasion for reflection and the asking of questions. Among these one is inevitable — would you do it over again? I would and for four reasons.

The world is in need of more than bread. It needs carpenters and tailors and farmers and all the other craftsmen who minister to the physical needs of life. Likewise it needs musicians, artists, poets, writers of substantial prose, scientists and philosophers who minister to the true and the beautiful. But above all it needs those whose concern is the cure of souls.

It is terribly true that "the laborers are few". On our school bulletin board is a notice signed by a state superintendent of a major denomination — "Wanted 100 ministers". In no year in the last twenty-five have one hundred men of that denomination been graduated from all the seminaries in the United States. There are thirteen million more folk in our country now than in 1940 and no increase in the total enrollments in the seminaries.

Though the world is sore beset it clings desperately to the hope that its sufferings are the pangs of birth. It knows that the hours of greatest suffering have ever been the hours of creation, and it is ready to give an expectant eager following to sober and certain leadership.

But most of all I would do it again for the chance of trying to walk beside Him who calls us to His ministry. He is the greatest figure among men. The passing years put Him in grander perspective, while He, on his part, draws near to save, to strengthen, to draw out and up, to give vision which steadies and makes whole.

An understaffed Church, a world in need, the sons of men eager to be shown a Way, and He whose name is above every name make me envy those whom I would join had I had the chance to do it over again.

# Shifting Gears In Adolescent Thinking

By Charles W. Strong

"No problematic adult is free from the traces of an 'adolescent hang-over.' To understand what makes an adult mind is to be able to understand the adult, thereby to help him, as we strive to understand and help the child grow into a mature, well-adjusted personality."

Maturing boys and girls emerging into society are more vulnerable to sociological upheavals than other age groups with definite status and recognition in our culture. In a depression youth is "in the way" as an economic competitor and is often prevented from growing up too fast and assuming too early an active and productive role in the adult world. How differently youth appears to us in times of war! Then the very existence of the country depends on the young; there is a premium on youth and we witness a reference of youth by the society quite unknown to young people in times of peace. As we think about the adolescence, we have to keep in mind that external conditions such as these influence the emotional development significantly either by accelerating or by delaying the process of social maturation. The younger child, the recent war taught us, can weather horrors and catastrophes without emotional damage if the relationship to the parent, predominantly the mother, is secure and satisfactory. This does not hold true for the adolescent; he reacts independently to the dislocations and insecurities of the society in which he lives.

It is more than a figure of speech to say that the infant is born into the family and the adolescent is born into the society. Infant and child are wholly and utterly dependent on the family. The child grows in self-reliance and reaches a limited independence of action and thought, but the crucial and deep process of dissociation from old dependencies does not occur until adolescence. This process can start anywhere from the age of twelve up to the early twenties; with many individuals it never occurs at all. The process of emotional dissociation from childhood dependence and the successful formation of new relations outside of the family, is the essential concern of the adolescent period.

Problems in the realm of values, philosophy of life, and religion have long been considered a major area of adjustment concerning adolescents. Marked changes in religious views are assumed to occur and many prob-

lems arise. At the college level it has been fairly well demonstrated that, on the average, profound change does not occur. That seniors are only slightly more liberal in outlook than freshmen has been demonstrated in studies by Katz and Allport, Dudycha, and others. However, adequate evidence indicating age differences in beliefs held and problems faced during the adolescent period is not available for age below college. Dimock, who has reported one study of younger generations of adolescents, concludes that his data reveals the relatively static nature of religious ideas of the adolescent during the four-year period (12-16) encompassed by his study, thus apparently contradicting popular opinion. It is probable, however, that the type of analysis followed by Dimock in his research has obscured a number of trends, and his data can hardly be accepted as evidence demonstrating religious ideas not to change during adolescence.

It is unfortunate that so many of us speak of adolescence as an isolated maturational period with its special characteristics. Adolescence constitutes a phase in the total development of the child, a phase which is intricately linked to the "before" and "after." Only if we appreciate this double orientation will we be in the position to understand the extremes of noise and silence with which adolescents sometimes baffle their parents and teachers. The child is parent-centered. In the early years, the child is not expected to stand up against too many odds and he needs for many years a place of refuge, the family.

This situation, challenged here and there, but never basically questioned, changes radically during adolescence. The process of emancipation has set in. The process for the most part is gradual. It does not necessarily coincide with sexual maturation. It gathers momentum over many years or over a few months, depending on an intricate inter-play of many forces such as background, temperament, glandular development, physical status and environmental assets and liabilities. The process can be almost imperceptible and smooth or it can be explosive, violent, and sudden. Whatever form it takes it cannot be side-stepped without detriment to the individual. The younger child can easily accept parental control because the premium of their love rewards him amply; this price to pay for safety and peace is no longer acceptable to the adolescent. In submitting, it would seem as if he were thrown into childhood and into a familiar dependency from which he is trying to escape.

It is no minor matter that the child has in the meantime become sexually mature or at least is somewhere along the road to becoming so, and therefore experiences an increasing need for instinctual expression. Obviously the love for one's parents has become inadequate and should become so. While the adolescent craves parental understanding he often

cannot accept it when he gets it, an experience well known to parents of adolescents. The emphatic rejection of parental closeness betrays its conflicted character.

This state of internal reorganization, of unsettled guiding principles, or uprooted family relationships make the adolescent excitable, suggestible, impressionable, moody and extremely sensitive. Positive feelings like defiance and opposition can easily be expressed in the family. In fact, the instability of feeling — swinging from love to defiance — is as pronounced in the adolescent as in the three-year-old. The slightest frustration can set off a current of negativism and aggression. This negativism does not only strike out at the actual parent but also at the "internalized" parent, the conscience.

The adolescent is playing with dangerous experiences in order to test his strength; in fact, this is the only way he may become familiar with his powers. Formerly the parent protected him from injury, bodily and emotionally; now he must gradually assume this responsibility himself. Self-control must be acquired on the new terms of "I do this because that's what I think is right". It might well be that the adolescent will come very close to parental standards and values in the end but he needs the feeling that he arrived there on his own. This testing of reality and of one's own inner strength in the real world of adults instead of make believe, in play, or with toys, is a crucial experience in the growing-up process. If this self-directive capacity is not developed during adolescence the individual is likely to keep on living in a protected environment and to carry within himself a permanent feeling of inadequacy.

Self-assertion of this experimental nature often creates opposition to the adolescent as well as threats of retaliation and punishment. Gradually, however, the adolescent learns to handle his aggressive feelings and his anxieties without parental assistance. Sooner or later he discovers the advantages of basing his action on reason rather than impulse. This learning process is painful and slow and should start in early adolescence rather than in the late teens. If the unavoidable clashes of minds can occur at a time when such minor matters as bedtime or how to spend one's money and the like, are at stake, then it can be hoped that the more crucial choices of life, like one's vocation or marriage, will have a better basis for decision than submission or defiance. A college friend of mine suddenly announced to his family upon graduation a choice of vocation which was so unexpected and for which he was so completely unprepared that it was apparent that he had made his choice in defiance of the family wishes. Actually his own wishes coincided with those of the family, and the particular vocation he had chosen was distasteful, even frightening to him, filling him with mis-

givings and anxieties. Self-assertion if delayed so long can lead to self-destruction.

In order to arrive gradually at the capacity for self-assertion the adolescent must challenge himself constantly with new experiences. These might be friendships, love, an all-absorbing interest in music, movies, dancing; interest in problems of a political, philosophical, cosmic, humanitarian, social or religious nature; daydreams, self-stimulation of feelings and body sensations, transitory eccentricities in clothes, mannerisms, and the like. All this represents experimentations with oneself and the environment in order that the adolescent may find a satisfying place in a world in which the family is but a fraction of the unlimited area which the individual sets out to discover. The confusion which accompanies the adolescent age is comparable to the confusion, let us say, of moving from one house to another when everything is out of place and nothing is in familiar perspective. However, in due time, every piece of furniture will find its proper place again, somewhat differently arranged but unmistakeably familiar.

The concept of an ego-ideal or an ideal self has been found to be useful by the Freudian psychologists and by the social psychologists in studying the development of personality and character. But there is very little factual information on which to base an extensive use of this concept.

One conclusion is that the responses fall mainly into four categories, those of parents, glamorous adults, attractive and visible young adults, and composite imaginary characters. Parent-surrogates such as teachers and older adults are seldom names, and heroes are very seldom named.

A second conclusion is that an age sequence exists, moving outward from the family circle, becoming more abstract, and culminating in the composite, imaginary person. This is by no means a rigid sequence. Some steps are omitted by some children in this movement.

A third conclusion is that social environment affects the choice of the ideal self. This is to be expected, since different social environments expose children to different kinds of people who may serve as objects of identification, and teach different values and aspirations. The effect of social environment is seen by comparing the frequencies of response in the glamorous person and composite person categories for various groups. Children from families of lower socio-economic status name a higher proportion of glamorous persons . . . it is noted.

The ideal self commences in childhood and early adolescence as an identification with a personal parental figure, moves during middle childhood and early adolescence through a stage of romanticism and glamour, and culminates in late adolescence as a composite of desirable characteristics

which may be symbolized by an attractive, visible young adult, or may be simply an imaginary figure.

A boy or girl combines qualities of parents with qualities of attractive, successful young adults into a composite ego-ideal. The inference is clear that schools, churches and youth-serving agencies influence the ideals of youth as much or more through the presence and behavior of teachers, clergy, and youth-group leaders as through their verbal teaching.

The rapidly changing mores of our times bring confusion to some adolescents as they seek to formulate their standards and values because of double standards being all around us. The protracted semi-childhood status of the adolescent child, ignoring drastically as it were the biological realities, is also responsible for many of the anxieties of this age group. Over such factors the parents can have little influence but these conditions are responsible for the many problems which adolescents present within the family.

If we look at adolescent development in the light of the foregoing discussions certain guiding principles emerge. It seems best for both parents and adolescents to learn how to live together as early as possible, that is, at a time when the issues before them are still rather simple and of relatively little consequence. It only complicates matters if parents, blaming everything on adolescents, do nothing and wait until the storm has passed. As has been pointed out, the adolescent has to learn to cope with opposition and divergent opinions, and his family can help him here. The adolescent still needs his family; quite unexpectedly moments of closeness and companionship reappear. These moments usually do not indicate a permanent change; the parent has to keep in mind that no one expression, pleasant or unpleasant, will be for many years the final word in the child's growth.

In living with adolescents we have constantly to remember that adolescence has its definite task to fulfill in the development of the individual; if this is not accomplished during the years of its biological designation, it will be made up later, if at all, only with great sacrifice and suffering. Adults who keep this in mind can maintain reason and understanding as guiding principles and create those favorable conditions in living with their adolescent children which make maturity seem desirable, attainable, and real.

## Book Review

"A MAN CAN LIVE" by *Bernard Iddings Bell*, Harpers, New York, N. Y. — 1947.

Reviewed by George A. Parsons, Jr.

If you had lived in one of America's polio-plagued cities last summer you would have heard this question, "Where are the Pasteurs of 1947?" Fame and honor await the men who make significant discoveries in this field. And those men who waded the polluted canals and searched infected areas for information were heralded merely for their beliefs and hopes that the answers could be found.

In view of today's crisis we can well ask, "Where are the Pasteurs of human affairs?" For the answers to problems the war has only exaggerated we look to those who express a faith in man and a hope in our religious beliefs.

In Bell's "A Man Can Live" no rule of thumb techniques are offered to be applied to our modern plight, but he does achieve the purpose of crystallizing our hope into basic religious principles. To criticize his opinions about various problems considered seems unfair to the purpose of the book.

### NEEDS AND RULES FOR MANKIND

- (1) Modern civilization is in a deplorable state.
- (2) This decay is not due to bad politics, or an outmoded economic system, but man has tried to satisfy the carnal nature.
- (3) Man must find out how he fits into the universe.
- (4) We must think about how to live with ourselves and others.

### What Is Man?

Religion is the relationship between man and God. An open-minded contemplation of self shows weaknesses that doom man to failure.

Man's sense of need causes him to search for contact with the super-humanly Real,—the utterly Real.

What is man? Man is an animal — the one animal that refuses to be satisfied by the fulfillment of animal desires such as hunger for food, drink, rest, play, and sleep. Man reaches beyond these. Through the search for

what is beyond come faith, hope, and charity. This inevitable search drives man to God.

The human hungers are: (1) The inquisitiveness springing from the inability to grasp the meaning of the universe: (2) Everyone seeks to love, to give of themselves. Bodily love is not enough to satisfy aloneness; (3) Lack of moral stability.

These hungers show man's inadequacy. Observation holds no answer — there must be a reach beyond rationality.

The Arts and Religion hold the answer. Religion reaches beyond and seeks God. Religion does not deny science, but uses it, realizing its limitations. And in contact with God these human hungers are satisfied.

## **The Destiny of Man**

If man can be satisfied by God, what about society at large? Not only the individual fails, but society fails as a sum total. That gives us a feeling of hopelessness. Will the atomic bomb destroy our buildings, beauty, children, and society? Yes, we have been fumbling the ball even in America.

If every country uses political organization in the world merely for power and prestige, and prosperity, there there can be no world community. We cannot save our world with politics. We have forgotten what it means to be a human being. No one is as good as we are. The fault is in ourselves, not in systems. We seem to seek entertainment and nothing else.

But the only man with real peace of mind is the one who does his job, not for the pay he gets or what it will buy, or for power, or gratitude, but for the sheer joy of creativity — of doing something.

Man was made to be an artist. Realize this and we escape tragedy. Ignore it and we are doomed.

Our recognition of failure causes us to search for God. But the mind cannot record anything until it is touched, heard, felt, and seen by the five senses. We cannot record the fact of God in mind until we see him in the world about us.

## **The Redemptive Adventure**

The advent of Jesus into the world was not like a flash of a meteor illuminating the darkness for a second. Jesus' adventure was an enterprise of redemption for all generations. The enterprise is the Church. The Church made Christianity a vital force for nineteen centuries. The Church is the Gospel in action. Jesus promised Peter that those who confessed Christ and obeyed him would carry on the saving mission. That is the Church. The Church is the Redemptive Adventure.

## Our Share

If one is to have a part in the Redemptive Adventure, what are his requirements? Morality is "To satisfy the community in which you live." That is not enough, for what kind of community do you live in? In the Luzon in the Philippine Islands a lad becomes a moral and mature man by waylaying a stranger, cutting off his head, and bringing it to the community.

Yet every Christian belongs to the secular and a religious community. Meeting needs of the world does not satisfy the community. The Christian must satisfy the Saints who live in the invisible community. We get guidance from Jesus. He did not use specifics as "Thou shalt or shalt not." If he had put them down, Christianity could not have been transplanted. It was a morality for all centuries.

He simply said "You are intelligent people — you know what is right. Apply that principle. Do this bravely. No cost is too great."

## Strength from God

It is difficult to live the moral life. You have to deal with the *body*. Its appetites are not all evil, however, when correctly used. God made this body and pronounced it good. It is a good servant, but must not be a master. The soul seeks God, beauty, selfless love, and living. Make the body behave itself. Your first job is to love God.

Another enemy to spiritual health is *getting fed up with life* — with washing dishes, cleaning rooms, going to work day after day, year in and out. Monotony. Why bother, you ask. "The world offers relief." Get the toys of life by giving into the gang. But you must defy the mob, the flesh for spiritual triumph.

But Jesus will help you resist. How? He does not condemn you. All have sinned. He says to the woman, "Go and sin no more." Now she had strength from God called courage. Jesus brought the word of life to the sinner. He gives friendship — that is strength from God. He treats us all the same way. He trusts you to do your best, to strive. Trust in a strength from God. He gives us a wealth of love and comradeship.

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